To this sense: He is happy, who hath his mind richly fraught and stored with the treasures of Divine knowledge ; but he miserable, whose mind is darkened as to the belief of a God. — And, secondly, by denying God to have any human form* or members,

[a] **Ou ^tiv j>ag /2jSOTf£jt£<J>aXjj Kara yuij* *xtxctrTcti,* &C.**

Or otherwise to be corporeal,

[b] Oux *tfftu* -TTfiXaavtcrQ* otiS' o^SaX/AOierty **!<J>ix-rov**

And then positively affirming what he is,

[c] *A
wcTfjtov aTfctVTA XATAiffcrova'a, Qoncrw •*

Only a holy and ineffable mind, that by swifk thoughts agitates the whole world. — V xxv. And now we shall speak something also* of Anaxagoras, having shewed before, that he was a spurious Atomist. For he likewise agreed with the other Atomists in this, that he asserted incorporeal substance in general, as the active cause and principle of motion in the universe, and particularly an incorporeal Deity distinct from the world ; affirming, that there was besides atoms, Novc o Sia/co^oJv re *KOL Travrwv* a'/noc, (as it IS expressed in Plato[d]) An ordering and disposing mind, that: was the cause of all things^— Which mind (as Aristotle tells us[e]) he made to be

[a] ApudTzetz. Chiliad, xiii. Hist cccclxiv. v. 80. et Ammoniuun io ^Comment, in Aristotel. *ir^U^nvuct,^* fol. 107. edit Aldia. [b] Apnd Clem. Alexandr. Stromat. lib. v. p. 694. [c] Apud Tzetz. et Ammonium, ubi supra. [d] In Phaedon. p. 393. oper. [f] De Amma, lib, i. cap, ii. p. 6, torn. ii. oper.